

the lustrous, the golden-feathered, as to
the shade (of
a tree).¹

39. Thou, AGNI, who art like a fierce
archer, or
like a sharp-horned bull, hast destroyed
the cities (of
the *Asuras*).²

40. (Worship) that AGNI whom (the
priests.) bear
in their hands like a new-born babe;
the devourer
(of the oblation), the (conveyer of the) holy
sacrifices
of men.

41. Conduct the divine (AGNI), the
bestower of
infinite wealth, to (receive charge of) the
food of the
gods: let him sit down on his appropriate
seat.

42. (Welcome him) as soon as born, like a
beloved
guest, and place the lord of the mansion
upon the
sacred (altar) whence wisdom is derived.³

43. Harness, divine AGNI, thy well-
trained horses,
who hear thee quickly to the sacrifice.⁴

¹ *S&ma-Veda*, n. 1056.

² The scholiast here identifies *Ayni* with *Rudra* as the destroyer of the cities of Tripura: the identification is authorised by the Vaidik text, *Rvdro vd eshoyad Aynih*, also *Sdman*, n. 1057.

³ This and the preceding verse are to be recited, it is said, when the fire that has been produced by attrition is applied to kindle the *dhavaniya*, or fire of burnt-offerings: they are both quoted in the *Aitareya Brdmana*, 1. 1C., and with *Sdy ana's* to this effect, but some of the terms are differently explained and applied; thus, *Agni* is to be considered a* the guest, not of the sacrificer, but of the *dhavaniya* fire, and *jdtavedaxi* is also applied to the latter, as knowing the birth of the churned fire, to whom it is a giver of delight, *xyona*, *suJthakara*, by giving him a welcome reception.

⁴ *Manyavej* synonymous with *yajnttyn*, as *many^t ydffah*: *Mahtdkara, Tajush*, 13. 30., gives the same interpretation: it

occurs also *Sdwa-Veda*, I. 25.